

SPECIAL FEATURES OF THIS ISSUE:

A Study in Cerebral Anatomy.—The Individual Man.—The Race Problem.—Education of Children.
—The Famous Dreyfus Case.—Volcanoes and Earthquakes.—Conscious Atoms.—Editorial Topics.

THE FLAMING SWORD



August 18, 1899.

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In Editorial Perspective, Editorial Discus-
sions, Chats and Correspondence,
World's News, Reviews, etc.

Prof. U. G. MORROW.

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"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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Structure and Function of the Human Brain.

Part I.

Fundamental Factors of Analysis of the Brain; Nature and Character of the Individual Man; Outline of Premises Introducing the Study of Cerebral Anatomy.

THE INDIVIDUAL structure when perfected, is the universe in miniature. It is not an epitome or abridgment, but the universe entire and complete. By the individual structure we mean the integral or whole being, in whom are united the two principles (male and female) in one form. This is the perfectly regenerated and reconstructed being—the undivided one, possessing both the image and the likeness of God. The male and the female as they now exist separately, manifest in two forms, are viduals; that is, widowed or divided. The individual is the undivided, the unwidowed; the vidual is the divided or widowed. In the Koreshan System, such distinction is always maintained, the two distinct states or qualities never being confounded.

If we study the universe from its least form, the individual, and are able to comprehend its parts, we may comprehend the corresponding universals through the great law of analogy. We cannot study the macrocosm, the great universe, absolutely from the vidual, which is only a part of the microcosm, for in our study of the macrocosm from the microcosm or individual, we are compelled to observe it through the instrumentality of the vidual, the male and female in two separate forms; and it is only as we bring the two into harmony, relating the one to the other in a condition of completeness, that we reach a knowledge of universal form and function.

The vidual is made up primarily of two manifest

forms, the cell and the fiber. The cell is spherical, the fiber cylindrical; and every form in the universal human structure is a modification of one or both of these primary conditions. The cell is a little globule comprised of layers; a miniature egg, so to speak, more spherical than the ordinary egg, though of that order. The human body is chiefly composed of such corpuscular forms. The gray substance of the brain is comprised entirely of cells or globules. If you desire to observe the universe in its extreme minuteness or least form, you will find it in one of these little corpuscles. They are the archetypes of structure and function.

The great or physical universe, involving all the activities in it, as an entirety, is a shell with a nucleus and atmospheres; that is, it is a great corpuscle expanded, magnified, and constituting a perfect brain. This is the great physical universe, with the sun as a center, the earth's strata as its circumference, and its atmospheres, the oxynitrogen and hydrogen, and the various aerial forces, as intermediate spheres. We have a central sun (the nucleus) and the circumferential shell, with the intermediate atmospheres and force strata between that sun and the circumference. These intermediate atmospheres and strata, embracing the stellar and lunar systems, have their poles of focalization corresponding to the points of focalization in the individual. One is like the other, so that in the study of the vidual and the individual man you are studying the universe,

and obtaining a knowledge of its form and functions; a knowledge of its form with the connected manifestations of activity residing in, and governing the life of the whole.

There are some things in the macrocosm which you cannot reach directly. It is only by a true interpretation of known facts, and a knowledge of the laws of correspondence and analogy, that we relate the individual with the individual, and both to the great universe, of which the perfect individual is the exact exponent. It is a common idea among theologians and scientists, that God is unknown and unknowable. The finite mind is capable of knowing some things they say, but it can not know God. We say, that the finite mind has reached all things. The finite mind is the finished mind,—that is the meaning of the word; the finished mind has reached all things. On this point, Koreshan Science differs from all other so called sciences. The unknown and unknowable God we know nothing about, and do not want to know anything about him. The statement that he is unknown and unknowable, involves the idea that we cannot know anything about him. We have no use for such a god. The God we desire is the known and knowable God, the Christ, the God-man, the man generated as the manifest Jesus the Christ, who was the beginning of the Christian dispensation, and was planted in the race that he might bring forth the eternal sons. Therefore, our God is known and knowable; and because the known God was manifest as the Father of the children of the resurrection, we believe that when these children become manifest they are the reproductions of Deity himself.

When the process of regeneration is perfected, the children of the resurrection (the God-men) will be manifest, reproduced, recreated in the image and likeness of God; just like him, for "we know that, when he shall appear, we shall be like him." We shall be like him when God's image and likeness shall appear in us as the regenerated sons of God. God will then be sanctified in his people. When this is manifest in us, we will begin to have a knowledge of God, and find fulfilled in ourselves these words: "Let this mind be in you, which was also in Christ Jesus." The mind that was in Him was the mind of God, the mind of both the Father and the Son; and as this mind develops in us, we become capable of comprehending the laws of God and making an application of them to life; not an extrinsic, but an intrinsic life,—the life of God, God manifest in the flesh.

A desire to study Koreshan Science for the purpose of healing the sick is commendable; but there is something more important than even the knowledge of the law of cure, and that is the knowledge that will enable one to abolish disease and death in himself, and impart the law of life and salvation to others who will receive and apply it. It is better not to be sick, than to be sick and

get well. That state of things, however, would spoil the silver shrine-making for the mental healers. The more physicians there are, the more sickness there is. This statement will apply as well to metaphysicians, christian scientists, and mental healers, as to physicians, for the reason that the tendency of any profession, conducted simply as a business, induces the mind to desire as much business as possible. Thus a great business involves much sickness. If mental force is powerful for any purpose, and is directed toward therapeutics, the basis of which is a business through which wealth may be accumulated, it becomes a disastrous potency. If the action of mind upon mind can restore to health, then the action of mind upon mind can also create disease and death. It is, therefore, no light responsibility that is assumed when the attempt is made to grasp and wield the mighty two-edged sword of spiritual power, which cuts either way.

Any person attempting to heal another, should be in such a state of unselfishness as to preclude the possible taint of mental force by unholy and perverse impulse. The Koreshan System of cure has a view to the perfect healing of the entire mass or body politic, by eradicating from the organic whole the very principle of selfishness which lies at the bottom, and constitutes the foundation of universal corruption. There is at the center or seat of life, in a diseased person, something buried which permeates the whole body, and which makes every corpuscle of that body a diseased one. To cure a diseased person, we should not devote our efforts to the healing of the individual cells of the mass, but to restore to health the central and controlling cell of the body, whence the corrupt and vitiating force goes forth, that in its stead the invigorating and life-giving stream may flow. So in our desire and corresponding purpose and effort to impart life to the universal man, our energies should be directed toward the central evil and its location, by the removal of which the whole body may be subject to the vitalizing force of recuperation.

Humanity can never be restored so long as the subtle, insidious forces of fallacy and evil prey upon the organic constitution; a force or energy constantly impelling people to enter into competition with each other for the support of life, and even beyond this, to the accumulation of unnecessary riches, heaped up and hoarded through the stimulus of sordid and exorbitant greed.

The special point for consideration in this number of our series, is internal respiration. We intend, if possible, to enable you to clearly comprehend its science. Mental therapists, metaphysicians, and christian scientists, who to any very marked degree have been successful in the treatment of cases, have experienced the sensation of a peculiar welling up of force in the body. In the treatment of cases, peculiar sensations of magnetic, electric, or spiritual vibrations are felt,

sometimes originating, apparently, in the body, but often proceeding from the head, according to peculiarity of personal temperament. Those with whom these vibrations seem to originate in the body, are subjects of bodily splenic respiration; the spleen being the center of the system to which this peculiar respiration belongs. It is the result of an excessive destruction, in the healer, of the red corpuscle, and its transformation to recuperative or dynamic energy. Its cause is concentration and continuity of thought, specifically directed and co-ordinated with the patient's own desire.

The spleen in the body is the correspondent of the organ in the brain which constitutes the center of illumination, the generator of light. The word is from the

Greek word *splene*, the signification of which is to shine, to be illuminated, or to illumine. The spleen in the body is the generator and reservoir of electric force, and is the point where the red corpuscle is transformed to energy before a succeeding transformation to the white or lymphatic corpuscle. When the arterial or bright red corpuscle enters the spleen, it becomes, through the function of that organ, transformed to force. This energy is then conducted to the duodenum, and in the alimentary canal reformed to the white blood or lymphatic cell. This is the ordinary and continuous function and relation of these organs. An excessive augmentation of this function and change is internal or splenic vibration, respiration, or breathing.

The American Nation and the Race Problem.

Racial Prejudice Running Rampant; a Plea for American Tolerance and Patience in the Civilization of the Negro, the Indian, and the Malay.

L. E. BORDEN.

THE WHOLE country thrills with horror at the South Amherst tragedy. A beautiful young girl has been brutally murdered, and her home devastated by flames. The destroyer was one of an alien race, an Indian, and curses both loud and deep must follow him and his people. "No more Indian labor because it is cheap," they say. "Keep the savages out West on the reservations where they belong. The sooner they become extinct, the better." The sentiment of the West is no less emphatic, and declares loudly that the only good Indian is a dead one. "Let them go East and carry on the abandoned farms of New England. Let the Easterners try them for neighbors,—that would soon cure them of all disposition to gush over the noble savage."

Race prejudice runs rampant in both sections, and none consider that the only palliation of Lakahpuer's offense is in his heredity; the fact that he was descended from a long line of chiefs trained in the arts of barbaric warfare, that he had only a smattering of formal education to counteract the vicious habits of generations of ancestors, is some excuse for him. Frank Almy had no such excuse. He came of the dominant Anglo-Saxon race, with centuries of Christian civilization at his back; and his foul murder of Christie Worden, a few years ago, belied, apparently, every principle of human progression. The circumstances in both cases were so nearly parallel that the recent outrage instantly revived the memory of the former. Both tragedies took place in New England, and in both, the assassin was the hired man, admitted with simple friendliness according to the custom of the country, into free association with the family of his employer. In both cases the jealous frenzy of a rejected lover took a cowardly revenge upon an innocent girl. From the point of view of the ethnologist, is not the white man's crime doubly heinous?

Race prejudice lynches the Negroes in our southern states, for crimes that are also committed by white men; it pursues the Jews with malignant hatred, and longs to exterminate the Indian; it is, in short, a most foolish and unreasonable superstition that should be dissipated by a slight consideration of ethnic principles. Superiority of culture and endowments is not peculiar to the white race, although just at present that race is in the ascendent. The great civilizations of the past were built up by the colored races, for each race enjoys its period of ascendancy when it reaches its culmination, subsequently to decline. The Indians are now degenerate, and on the point of extinction, but they are the remnant of the great Adamic people that flourished ages ago and knew the secrets of the universe. Although they are passing away, a new red race will be formed through the laws of ethnic infiltration to succeed them, for the five great racial types are never lost.

The Anglo-Saxon people is the most complex product of race infiltration—that is, it was produced by the amalgamation of a greater number of nationalities, which accounts for its dominant qualities. The more complex the product, the higher in kind, is a general law. By virtue of its dominance and culture, it owes a moral debt to all inferior types that need its protection—the eternal debt of the strong to the weak, that no prejudice can obliterate, no crime can cancel.

The United States is now confronted by three different aspects of the race problem: The Negro in the South, the Indian in the West, and finally, the Malay in the Philippines claim the wisest thought, the most judicious guardianship. The nation's wards are a source of trouble and perplexity; so are most children to their parents, and the task of bringing up a child involves a full measure of discipline and experience to the parent. This country cannot shirk the moral responsibility of

providing for the undeveloped peoples within its borders, ample means for self-improvement, legislative justice, and a fair chance to follow their aspirations along every avenue of attainment. It must meet with patient hopefulness any outburst of native weakness, remembering that God hath made of one blood all the nations of the earth.

There is, indeed, a primary classification of mankind that antedates race distinctions and shows their futility, ranking all men as progressive or retrogressive. This is not equivalent to the orthodox division into saints and sinners. No man is under condemnation, in a scientific sense, for all are fulfilling their cycle of development. According to this view, each individual passes through successive incarnations in the descending scale, until the limit is reached, when he begins to ascend, reaching his completion after ages of experience, in the divine consciousness. Retrogressive spirits are not confined to any particular people, and the white race has its share—enough to preclude arrogance.

The July *Forum* contains an article on the "Future of the Negro," written by a colored man who worked in the cotton fields of Alabama as a slave, Mr. W. H. Councill, the distinguished president and founder of Normal College, Ala., one of the best known educational

institutions for the Negro. It is a pathetic showing. President Councill, after showing by statistics that the Negro has given abundant evidence of his capacity for civilization, sadly resumes the situation in these words: "Whether North, South, East, or West be his ambition, the Negro's aspirations are chained to a stake, are circumscribed by Anglo-Saxon prejudice and might."

Who will gainsay this statement? Judge Tourgee said that the number of white men in this country who favored absolute justice and fairness in all things, to the colored race, did not reach ten thousand. The majority are too blinded by prejudice to feel that the white man is his brother's keeper, by every law of moral progress.

The Malays of the Philippines are supposed to have a strain of Japanese blood; they are eager for education, and according to a German writer, less illiterate than their former rulers, the Spaniards. Their proud, sensitive natures are quick to resent the slightest manifestation of racial arrogance, and they seem to think that, given the white man's opportunities for culture, the Malay could easily surpass him in the course,—in fact, the white man seems to them a very poor specimen of Christianity and evolution. The annexation of the Philippines complicates the race problem, and calls imperatively for broader and more scientific methods of dealing with the colored races.

The Dedication and Education of Children.

The Dedication of Koreshan Children to the New Church and State, and Education in Science and Industry for the Service of Humanity.

BERTHALDINE, MATRONA.

I will not go up until the child be weaned, and then I will bring him, that he may appear before the Lord, and there abide forever. * * * And when she had weaned him she took him up with her, with three bullocks, and one ephah of flour, and one bottle of wine, and brought him unto the house of the Lord in Shiloh, and the child was young. And they slew a bullock, and brought the child unto Eli. * * * For this child I prayed; and the Lord hath given me my petition which I asked of him. Therefore also have I lent him to the Lord; as long as he liveth he shall be lent to the Lord. And he worshiped the Lord there. * * * Samuel ministered before the Lord, being a child, girded with a linen ephod. * * * And the child Samuel grew on, and was in favor both with the Lord, and with men.—I Sam. i: 22, 24, 27, 28: and ii: 18, 26.

A CHILD to be well born must primarily be desired from the Lord, and for the Lord. Koreshan Science teaches that the sole legitimate use of the sex functions in the domain of the mortal, sensual life, is the propagation of its species according to the science of the laws of the highest physiological development on that plane of existence. It also teaches that children born on the plane of mortality may, in the fulness of time, be absorbed into, and reborn from the sphere of immortal being, through obedience to the science of the laws of immortality. It is the privilege, therefore, of the disciples of KORESH who have children to train, to provide them with an education far in advance of that obtainable from the educational institutions of modern Christian civilization.

Koreshanity exalts the Decalogue, as exemplified by our Lord Jehovah and scientifically analyzed by his Anointed, as indicating the perfect standard of human rectitude to be attained by divine or scientific education. The first and all-comprehensive commandment of the Decalogue exacts from the entire being, supreme love to God, scientifically expressed in uses of love to the neighbor. This supreme love demands from the worshiper of the Deity of humanity, the surrender to the service of God, of the best we can offer on all lines. Nothing is held dearer to the heart of mortal parents than the children of legitimate desire. The first and supreme right of such children is to be dedicated to the service of God's humanity, as the expression of the parent's supreme love to God.

The true Koreshan, then, should not regard his children as belonging primarily to himself, but to God's humanity. The first thing to be thought of in connection with the recognition of this fact is, how may the child best be trained to realize that it must be about the business of its divine parentage, and what is the best method of inducing it to continually worship God in the service of the neighbor? The first duty of the Koreshan educator, is to teach the child to perform cheerfully and efficiently all the uses of love for which it reveals capability. The only ambition worthy of culti-

vation and stimulation in the child, is to excel in the quality of its service.

Koreshan Science reveals that all mortal humanity is conceived in the fires of hell, through the lusts of the flesh, and in ignorance of the laws of even the highest type of mortal being. As in all humanity conceived in sin and shapen in iniquity, the dominant tendency of the spirit of their mortal flesh is to descend from generation to generation, until the wastes of proliferation become appalling, the pruning hook of the Almighty and the *Flaming Sword* appear for the salvation of the animal life of Deity. This persistent sensual descent ultimates in a humanity of intense lustful selfishness, and a desperate wickedness filling the whole earth with embodiments of violence and radical wrongs. These ultimates of mortality are described by the apostle Paul in the following language:

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God.

The dominant impulses of all the children of today, when critically analyzed, are evil continually. This may seem a hard saying. The children about us, when untried by the law, are to the untutored mortal judgment, so bright, sweet, and attractive, yet the brightest and sweetest, when weighed and tested by the divine standard, will be found wanting and inherently wicked, a veritable devil, a child of disobedience, under the curse, and doomed to a corruptible dissolution unless it can be educated to obey the laws of immortality and endure to the end, to the point of terminal transformation, when the "vital spark of heavenly flame" shall cause this mortal to put on immortality, and this corruptible, incorruptibility. Few Koreshans as yet are true enough to Koreshanity, or devoted enough to the real welfare of their children, to do gladly what Hannah of Scripture record did with her much-desired child. She gladly, with a song of thanksgiving, dedicated her child to the Lord, to serve in his temple.

God's ultimate temple, of which all temples made with hands have been but types and symbols, is the Grand Man about to be formed, by applied science, in the image and likeness of God. This temple is to be built of living stones, which stones are fashioned like the Lord Jesus Christ—the righteous, the chief corner-stone, by obedience to the laws of life and immortality. From his infancy to his death upon the cross, the Lord lived in the constant recognition of the claims of the law of the full salvation of the body, soul, and spirit of God's humanity. He rebuked the selfish spirit of parental anxiety by the query, Wist ye not that I must be about my Father's business? and revealed the breadth of his divine family love, by saying, He that doeth the will of my Father in heaven, the same is my father and mother, my sister and my brother.

Koreshans are called upon by the same laws of salvation from mortality to immortality, to assemble

themselves together in communistic and co-operative groups or Ecclesias, and to perform—without money and without price—all the practical uses of love of which they are capable according to their gifts and callings. They are called upon to part their accumulations of wealth according to the needs of their fellows, and pre-eminently according to the collective needs of their divine service as heralds of salvation, a mighty factor of which is the establishment of co-operative industries for the destruction of the money power.

If this groupate system is essential to the salvation of the adults in the church of Christ, the Church Triumphant, then it is equally essential to the salvation of their children through training in obedience to the law; and schools for children should be little communistic industrial communities, mothered and fathered by the most scientifically cultured and magnanimous teachers to be found in the father-mother,—church and state united for the salvation of generations to come. In these industrial schools or communities, every child should—at the age of seven, by scientific instruction—be sufficiently useful to legally entitle it as the reward of uses performed, to all the comforts and luxuries of life that the wealth and love of the parental church and state can provide. All the sciences and arts should be learned in such schools, through their practical application to the uses of life. Geography, history, geology, botany, etc., should be learned through the recreations of travel, under the most enlightening auspices; and the development of the vidual mind and body should be regulated by the vidual degree of ability, and the spirit of investigation awakened by the mental suggestions of maturer minds and the appeals of Mother Nature.

The loves of children should be broadened and regulated by that most marvelous science of life, the science of reincarnation and re-embodiment, for the wisdom of experience by which all the degrees and qualities of human excellence are developed. No science can develop more magnanimity of judgment, nor better prevent the waste of mental energy in indiscreet maudlin sympathies, than the science of the law of reincarnation. The supreme love of which the human being is capable, must be awakened in the child by the science of the origin and destiny of the created universe, and the science of the cross and passion of Almighty love. This science must result in the purification of the mind from the dominion of the lusts of the flesh, and the consequent purification of the flesh by its subjection to the dominion of the purified mind. To this end, the sex separation of children conceived in sin, ministers, when attended by the polarization of all their developing sex energies in the person of their Father-Mother God, their Prophet and Savior, which may be effected in response to scientific theological instruction.

The science of the divine use of polarized sex energy can awaken, even in the mind of a child, the hope of being born an immortal, through the manifest Motherhood of God,—the Church Triumphant now invisible. It is essential, then, that all Koreshans who hope for immortality, remember that the Almighty has de-

clared, he who loveth father or mother more than me is not worthy of me; he that loveth son or daughter more than me is not worthy of me,—the one immortal and the eternal, invisible.

It is written, forsake not the assembling of yourselves together as the manner of some is, and so much the more as ye see the day approaching. The day referred to is at hand, and the voice of Elohi is reasoning with the world that now is, of righteousness and judgment. If we would escape the judgment of condemnation, we must arise and do works meet for repentance,

and remember that one of the works required by the law is the surrender of our children to the service of their God and his humanity. They must be taught to purify themselves from the lusts of the flesh and the pride of an inglorious mortality. For the schools of the Koreshan Ecclesia, we need teachers strong in body and mind, and most tender in heart, to represent to the children dedicated to the Lord, the divine Motherhood of the heart of Deity. This is a call to service, to the readers of *THE FLAMING SWORD* whose hearts respond to the desire of the High Priest of the Koreshan Ecclesia, to establish schools such as we have described.

In the Editorial Perspective.

THE EDITOR.

THE REPUBLIC of France has afforded its people no safeguard against the despotism of its military power; injustice has reigned, and persecuted the innocent. A gigantic conspiracy, originating in the corrupt heart of the nation, with its anti-Semitic sentiments, succeeded in disgracing the man chosen as the victim. The elements of revolution and of war still exist in France; and the proud nation, the sister of Spain, is being stirred, and its foundation shaken. Judgment has come upon the conspirators, and the dark plot, the blot of France, is being uncovered. The new trial of Captain Dreyfus is fatal—fatal to the men who have wounded him in the great contest for life, after the victim was deprived of his sword. Armless and without uniform, he has fought the battle through his friends. While Dreyfus was suffering tortures on Isle du Diable in the western hemisphere, a powerful mental battery was formed in France, which has generated the X-rays which are now penetrating the core of French militarism and exposing to the view of the world the men who are guilty of flagrant crimes against justice. The judgment hall at Rennes is open; the eyes of the world are upon the central character, and the sympathy of the world goes out to the new hero. The members of the French cabinet of five years ago, are endeavoring to raise a storm of indignation against the prisoner now all but free; they came upon the witness stand to tie the cords more tightly about the limbs of their victim, but instead, the thongs are fastening about themselves. One by one, like moths about the candle, the conspirators appear at Rennes, and expose themselves and scorch their wings. The hand of the assassin has unsuccessfully attacked the counsel for the defense, and added new evidence that the conspirators are making a final struggle to hide their own dark deeds of five years ago. The world is rejoicing at the prospects of freedom of Captain Dreyfus, rejoicing that he triumphs over his enemies. It will be to the honor of France if she humiliates and punishes the traitors; it remains to be seen whether a semblance of justice, or politics has the greater weight. France is not alone in her corruption; her sister nations of Europe and America are in the toils, in the throes of revolution, bound by the money power; all are alike nearing the final convulsions which will destroy them. Until then there is no room for absolute justice; until then, there can be no genuine peace. Many surprising things are yet to be brought to light; in the heart of nations, cess-pools of vice, corruption, and political intrigue exist, which menace the peace and liberty of the world. Christendom itself fosters the great institutions of modern injustice, adds the stain of hypocrisy, and increases the shame of the civilized world.

Every time the physical world produces extraordinary phenomena, the scientific world engages itself to produce new speculations. The recent eruptions of Mauna Loa and Mt. Vesuvius furnish some excuse for the new geological theory by Prof. Garrett P. Serviss, concerning the cause of earthquakes and volcanic eruptions. He has abandoned the old idea that the earth is a ball of fire ensphered by a thin crust or cooled stratum; he holds that the earth is solid all the way through, but substitutes for the popular molten mass, hypothetical rivers of fire, flowing around beneath the earth's surface like blood in the human circulation. The outlets of these veins or rivers are the various active volcanoes of the world. In this way he connects the great volcanic systems, and endeavors to account for disturbances all around the world when a terrific eruption takes place in any one of the great volcanic outlets. In his theory he runs the veins to suit the earthquake territories; and looks for a final blast of subterranean furnaces, the final convulsions of mother earth, after which the earth will lapse into a state of barrenness which corresponds to the Copernican lunacy concerning the condition of the moon! Are there such rivers of fire beneath the earth's surface, connecting all the vulcan vents? There is as much difference between the theory of Prof. Serviss and the truth, as there is between the old style telegraphy and wireless telegraphy. Hitherto, it has been necessary to tangibly connect all the telegraph offices by wires; but it is possible to telegraph without wires. The volcanoes telegraph to each other reports of their eruptions without the subterranean circulations of molten matter! Earthquakes are electrical disturbances in the earth. A volcano in action communicates, through electro-magnetic currents, vibrations which set on fire the combustibles in another volcanic region, and two or more eruptions may take place simultaneously without veins of molten circulation between them.

The labor unions cannot continue to strike, destroy property, murder their brothers, and boycott the product of the non-union workingmen who require employment as much as the members of the unions, without placing themselves entirely on the side of anarchy and lawlessness. It is but natural to the heart of the semi-civilized when driven to desperation, to resort to force; and, constitutionally, it is the duty of the American government to suppress organizations which incite violence and riots. It is a notorious fact that the labor world is decidedly opposed to the millionaire, the trusts, and the government; the elements of labor are filled with the spirit of denunciation of everything that is not directly in the interests of the unions. It

is also a fact that the government and the money power are allied, forming a supreme power of control, which will endeavor to enforce the decrees of the combination at all hazards. In these existing conditions we find the elements of the world's most stupendous conflict. Capital is dependent upon labor, for labor, in its last analysis, is capital; the government is dependent upon the people for support, for the government, ostensibly, is the people. The friction between the capitalists and the masses, between the usurping powers and the people, increases; the gulf widens, the breach becomes more and more impossible of repair. We are hastening toward the close of the old order—toward the conflict in which the forces of the contesting powers will go down to destruction. There is no hope of adjustment, until the forces have been expended in the struggle. Justice will be meted out through a violent social storm which will sweep the world. The New Order will arise through scientific social architecture and reconstruction, after the obstacles have been removed, and the building sites cleared of modern rubbish.

Has man a double self? Is there an inner man? Is it the other self that dreams, that arises in anger, and that commits crimes for which the better self suffers? These are questions asked by the society of psychical research. It is supposed that there is a shadowy self which is the subject of all psychic phenomena,—the unknown chamber into which all the mysteries of the universe may be placed out of the way. It is natural that mortals should seek for some excuse for their failings; and rather than blame their real, tangible selves, rather than become consciously responsible for corruptions and crimes, they put the blame on something else,—the second self, microbes, or an external devil. It seems rather remarkable that the shadowy self should be able to accomplish so much more than the real man! The fact is, it is just the common, every-day man, mean as he can be, with a heart that is "deceitful above all things and desperately wicked," that is responsible for his deeds—he has no one else to blame. Nineteen hundred years ago there was an "inner man," the new man who entered the church and began to form himself anew; but the "inner man" is not in the masses of the world—he does not belong to the common generation of humanity. At present, man is a compound of good and evil; the evil in him is positive, while the good is negative, but he is mostly evil; and the evil things he does are the result of his own desire, will, and determination. There are not *two* of a man; the fact is, there is only *one half* of him, for man is vidual; he is divided. Only the immortal man is whole, complete, and biune.

The greatest questions of the hour, the most stupendous issues before the world, are those involved in Koreshanity and discussed in THE FLAMING SWORD. There are no questions of greater moment to humanity than those directly related to the doctrines of the manifestation of the Messiah of the dispensation, with the universal intellectual solvent,—the absolute truth. The destiny of the world hinges on the direction of the movement of the highest human impulse. Genuine and successful reformation of humanity lies in the orbit of the brightest mental Star—in the path of the anthropotic Sun. The lines of divine progress, connecting the careers of Noah, Abraham, Moses, Elijah, and Jesus, focalize at the end of the dispensation in the pinnacle of intellectual attainment, in the climax of human life. To the Christian, there can be no question of greater moment than the tangible manifestation of the world's Redeemer, and the conquest of death in the natural world; to the world at large, no questions are greater than those which have to do with the freedom of humanity from social, commercial, and political bondage. The Koreshan System is scientific; its fundamentals

are facts. It is the Guiding Star of destiny, the Religio-Science of the New Age. It will succeed Christianity, as Christianity succeeded Judaism.

"True Christianity exalts Christ, and does not make an idol of any mere human being." To what does Adventism exalt the Christ? To a mere *second place* in the control of the universe. Primitive Christianity exalted him to the pre-eminence, having all power in heaven and in earth; it placed him on the very throne of the universe as its only occupant; it exalted him as the divine Word itself, as the Almighty God, the everlasting Father, the Creator of the universe, as the express image of the Father, possessing all of the attributes of God; it exalted him as the veritable God. As what does true Christianity exalt the Christ? As a man, pre-eminently *the* man, human in all his attributes, immortal in his flesh, and divine in his humanity. It made him the idol and the ideal of human love and aspiration. Jesus was a man, supremely human, and no more than human. He was the founder and center of the primitive church, the head of the church, the head of humanity; he was the human God. Jesus was both the Son of God and the Son of man, because God is the perfected man.

If we may judge from the appearance of the majority of reform papers and the language they contain, they belong to the degenerate type of modern journalism. Slang and low-type phraseology abound and make the contents of so called reform sheets repulsive. If most reform papers would reform the world, they must first reform themselves and use language that is respectable, and arguments that are reasonable and logical. We see productions of many so called editors that do not contain as much originality as the first attempts of the schoolboy at writing a composition; oftentimes they contain less sense. We despise patent sheets and stereotype plate matter, edited by syndicate editors who furnish matter for papers of all social and political parties. THE FLAMING SWORD is original, and contains the truth. Its appearance speaks for itself; its expressions are refined, and appeal to the rational mind.

The idea that the fall of man was unforeseen by the Almighty; that it was an event for which he was not prepared, and which did not belong to the order of universal perpetuity, and that God has since been endeavoring to repair the damages done by the devil, is absurd. The rise and decline of humanity are as regular as the rising and setting of the sun; it is an eternal process. The resurrection and the fall of man occur according to the laws of being and existence. Summer and winter in humanity are as necessary as in the physical universe. Seed time and harvest in humanity will never cease. Heaven and hell are antithets; they are eternal. Hell is the precipitate of divine mental activity; and the seed of the divine kingdom falls into the hells in order to perpetuate itself and renew the life of humanity and of God.

There never was a greater absurdity entertained by any people in all the history of the world, than the idea that a human being, with a host of invisibles, is coming to the earth from the regions of universal space. The doctrine that the Messiah is coming down through the clouds of the physical heavens is a rank fallacy, which is not taught in the Bible, nor sustained by any fact of nature; it belongs only to that phase of the religious world that is benighted beyond all hope of illumination. Modern Christianity is made up of the most manifest perversions of truth conceivable, and the common idea of the coming of the Christ from some physical star, is one of them. Nineteen hundred years ago the Messiah was born into the world, the only way that any being has ever, or can ever get into the natural world.

In the late industrial trouble in Idaho, the striking miners resorted to violence and murder to such an extent that martial law was declared, and the labor organizations which perpetrated them were declared seditious; the mine owners were forbidden to employ union men so long as the martial law remained in force. It was but a skirmish fight of the great impending battle between the forces of labor and capital. The nations of the civilized world are not serene and peaceful. Internal forces growing out of the various forms of oppression, threaten to break through the established industrial and commercial lines and contest the powers that be. Arbitration cannot satisfy the hunger of the workingman, nor the greed of the millionaire.

There can be no greater revelation made to the world than the knowledge of the cause of all existence—the source of life, and the means by which life may be renewed and man made immortal. Humanity must reach the great Fountain of life; it must produce an involution, a great *souling-up*, in the times of restitution—a period of rejuvenation—in order to perpetuate its existence. Koreshanity alone, of all other systems, goes directly to the root of death and uncovers the *nidus* of all disease, and reveals the laws by which man may be restored to his dominion of the universe.

Immortality in the flesh is the fruit of the Christian dispensation. The seed of immortality was sown in humanity nineteen hundred years ago, and the attainment to the biune state must be through the direct line of divine progress in man. The divine activity is confined to the ecliptic of human progress. Those in whom the seed was sown at the beginning of the age, will recognize the truth when it is revealed; and only those who comprehend and obey the laws which the truth reveals, can become immortal.

Effect is the evolution of cause, and cause is the involution of effect. We may read the character of cause in the effect, because all that was in the cause is expressed in effect. Humanity is human, and contains personalities; therefore, the cause of humanity is human, and possesses personality. God is humanity involved or infolded. Involution or the cause of humanity must appear in the plane of tangibility. He so appeared nineteen hundred years ago, and was the human God,—the only true God.

To reach the heart of humanity, Jesus the Christ explored the interior of the race. He went into humanity as the seed enters the ground, that he might multiply himself and reap a bountiful harvest at the beginning of the Golden Age.

The reform press is advocating the peace of nations, and deprecates the war in the Philippines; but sustains war and bloodshed in strikes for the purpose of keeping non-union laborers out of employment.

We believe in the affirmation of the "I am." Only the divine man can say, I am God; all others, to speak the truth, must say, I am the devil!

Millions of dollars for the defense of the interests of the millionaire, but not one cent for the relief and support of the suffering millions of people!

Doubt is a drifting vessel on a stormy sea. Reason is the seaworthy vessel, with both compass and rudder,—the enlightened intellect and will.

The war of labor and capital is not right against wrong; it is hell at war with itself. A house divided against itself cannot stand.

Koreshans are preparing for a better world—not away off in the sky, but here in the natural world of human activities.

Primitive Christianity involved socialism, but modern socialism does not involve primitive Christianity.

There is so much peace in Europe that it is like a hot August afternoon,—it is literally oppressive!

The capitalists who run their candidate for president, run the government after his election.

Theocracy is the government of humanity by the same laws that govern the universe.

All the animals of the world are in the arc of the earth's concave curvature.

The only true reasoner is God; his age is the age of reason.

The final result of believing without evidence is agnosticism.

Mortal humanity is the dead sea.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

The Koreshan System and the English Language.

EDITOR FLAMING SWORD:—I have recently seen copies of your paper, and have read them with some interest and considerable curiosity. Interest as to what this new theory might be; curiosity as to what you were trying to say. I am a young man with education enough to attain to and occupy successfully a good business position; with sufficient appreciation of the higher things of life to thoroughly enjoy the better forms of music and art, even though not always able to understand them. I may consider myself, I think, a person of at least ordinary intelligence, but I confess that I am utterly unable to understand your system, if it is a system; and it is my firm belief that your system of religious

belief will never make enough progress under present management to take its place among the world's religions.

How can you expect common people, of which this world is made up, to understand the ponderous, many-syllabled words of which even your simplest articles consist? Do you consider your system, with all its pretense of deep wisdom and mighty truth, a substitute for the simple, grand, unpretentious, but all-satisfying religion founded by Jesus Christ? I am no religious fanatic, biased to any form of creed; but the idea of a religion founded on a quasi-scientific basis, with such theories as you advance back of it, is a combination of the sublime and the ridiculous.

Are those who indorse your theory of the Cellular Cosmogony, alone to be saved, and the rest of us to be damned? But

perhaps your theology does not include any such thing. You see that even the perusal of your able editorials has not given me any clear idea of what your beautiful new theory is to teach. My own stupidity, you will say; very possibly. Your conclusive disposition as to the whereabouts of Col. Ingersoll, in a recent number, did not settle in my mind as to where you intended to leave him.

I wish that you would give me the plain reason, if the facts as to the shape of this world are as you state, why it is that at sea the top rigging of an approaching boat is the first thing that comes into view? I have never gotten over the impression that was put in my mind at an early age, produced by a vivid picture of a man sitting on a shore, and watching a fleet of ships coming up, I suppose you would say, sliding down from, the horizon: the first boat in line being plainly visible, the next a little lower in the water, and so on, until the last boat showed only her topmast.

Now if you can give me the reason why this is wrong, and why your view of this phenomenon is correct, without employing any words of more than three or four syllables, you will be conferring a great favor on me. I don't want to read a long dissertation on Koreshanity, nor be tangled up in a lot of vague and impalpable statements which no one can refute because no one can understand. If you can explain the question simply, please do so, and if you can't, please say so, and don't try to do it, because I do not like to see the massive words of your vocabulary handled too familiarly, and it won't do any good, because I shan't take the trouble to wade through it. A simple question ought to have a simple answer, and not such replies as you seem inclined to give some of your correspondents.—H. W. B., Interlachen, Fla.

Our captious critic has not only designated the manner in which his questions must be answered, but has also neglected to consult us as to how his questions should be asked. We publish his rather forward letter, and will proceed to reply in our own way, regardless of the request to keep within the bounds of the limited vocabulary of one who is not willing to use a little mental dexterity to comprehend the truth. The Koreshan University is as complex in its details as is the universe. We do not expect a reader to understand the entire system from reading a few copies of THE FLAMING SWORD. No one would be so foolish as to expect to understand architecture, engineering, surveying, astronomy, physiology, optics, chemistry, botany, geology, anthropology, ethnology, geometry, and other numerous departments of a university, from simply perusing a few university publications! These subjects engage the mental labor of students for years before they can understand these branches, even as taught in modern educational institutions; and we do not expect our friend to understand the System from this reply. It requires years of study to comprehend thoroughly even some of the Koreshan fundamentals. The Koreshan System is taught to those who *desire* it, and who would obtain a knowledge of its science at the cost of great sacrifices—even to leaving all to follow its Founder! The Koreshan System will prosper under its present management, and under no other; it will take its place, not among the world's great religions, but its place as pre-eminently above all, and will be the System after all other systems are forgotten.

In the promulgation of the Koreshan System, we employ such words as will convey, in exact and unmistakable forms, the ideas desired to be communicated. Every word in the English language has a definite meaning, and we mean just what our words convey. Words are legitimate, and the terminology we employ reaches

those who desire the truth in the form in which it is presented; for the present it is for none others. Koreshanity is the evolution of the primitive Christian system; the philosophy of Jesus has become Science, and the Founder of Koreshanity teaches the truth in his own way. It is quite noticeable in the history of the work of Jesus, that his followers were of a *select* class. Jesus taught only his disciples; to the people he spoke in *parables*, forms of language which were utterly beyond the comprehension of those not prepared to receive his truth; and if our friend had been at Jerusalem nineteen hundred years ago, his criticism of the work of Jesus would have as thoroughly displayed his ignorance as do the above criticisms of the Koreshans! If the religion of Jesus was simple, why is it not understood in modern times? Why is there such difference of opinion regarding the doctrines he proclaimed? Whom has it satisfied?

Jesus had no marked success with his system during the period of his natural existence. He chose here and there a man whom he knew would answer his purpose. The power of his system was not felt in the world until he went into his disciples, to work through them. He found some willing to die for the truth; others who left all to follow him, that they might understand the profound doctrines of life. Jesus carefully selected and prepared his workers for the spread of his gospel. The time came when it spread rapidly, and finally reached all who were prepared to receive it. The disciples of Jesus who were associated with him, did not understand all of the primitive system until they were illuminated by the pouring out of the life of Jesus after his translation. In many respects, the Koreshan work corresponds to the work of Jesus; it is just as difficult for some people to understand Koreshan Science today, as it was for minds to comprehend the philosophy of Jesus nineteen hundred years ago.

We are asked to explain why it is that an incoming vessel is visible topmast first, and finally the hull; but our correspondent wants the explanation in a few short, simple words, without any matter connected with our reply that he thinks is unnecessary. It is as if a youth went to his teacher with a problem in algebra, and desired a simple answer to his simple question as to the solution of the problem, without entering into details of algebraic principles! To thoroughly comprehend the phenomena of the horizon and disappearing vessels, a few principles in optics must be known. We discuss this subject

in the CELLULAR COSMOGONY, and present facts of demonstration obtained through actual experiments and observation; the usual theory of the water's convexity is an absurdity. During the twelve months' experimentation on the water's surface, by the Koreshan Geodetic Staff, we performed over *one hundred experiments* on Lake Michigan and the Gulf of Mexico, and know something of the facts of such phenomena. We will ask our friend how, if the water is convex, the hulls of vessels disappearing by reason of going over on the other side of the bulge of water, can be brought into view again by means of the telescope? Can the telescope enable the eye to see through the bulge? If the man in the old picture in geographies, which our friend remembers having seen at school, had applied a telescope to the vanished ship's hull, without changing the altitude of the eye, the hull would have become visible again, and the fallacious diagram would have never been made!

The space between the eye and the water's concave surface is vanished by perspective at the horizon point, in accordance with exactly the same optical reasons why two railway tracks appear to come together in the distance. Anything to be visible beyond the horizon must exceed in height, the altitude of the eye at time of observation; for that portion of an object situated in the vanished space at or beyond the vanishing point, is obviously *invisible*.

The vanishing point for 10 feet is not the vanishing point for 100 feet; and if the 10-foot hull is within the space vanished it is invisible, while the portions of the vessel above the vanished space are yet in view. It is a simple problem of perspective in optics; and the question is made perfectly clear in the CELLULAR COSMOGONY, which we commend for further explanations.

Breathing, Conscious Atoms of Matter.

EDITOR FLAMING SWORD:—You say, "Every atom in the universe breathes, and has a degree of consciousness." Will you please give me the premise from which you start, and a little assistance in following it up to arrive at this conclusion? I suppose you will admit that to a casual observer, appearances would be against this; and if it is true, is there not a sense in which we may say there is no death? When a man, animal, tree, or shrub passes through what we call death, they apparently cease to breathe. That every atom in a dead, corrupted body should continue to breathe and have a degree of consciousness is something I fear I cannot see or understand clearly, without some assistance.—K. B. G., California.

The physical universe is a living, organic structure; the physical cosmos is

composed of energy and matter; matter, as related to energy, is basic. The universe is divided into five general planes of life or kingdoms: the mineral, the vegetable, the animal, the sensual human, and the divine human. The mineral kingdom is the lowest, and the divine human is the highest. The organisms in the four superimposed kingdoms are composed of substances from the mineral kingdom. The most complex organism is the perfect man, containing all of the elements of the mineral kingdom, and possessing a mind which corresponds to the complex organism. The consciousness of the perfect man is the summing up of all the experiences through which the atoms composing the structure have passed in their ascent from the mineral, through the vegetable, animal, and the sensual human kingdoms.

The vegetable kingdom feeds upon the mineral kingdom; if the atoms of the mineral kingdom did not possess life and consciousness in themselves, how could they supply nourishment through the absorption and transformation of the atoms of the soil? Every atom is susceptible of transmutation, transformation, and appropriation; the atoms of a plant are mineral, transformed to atoms of the vegetable. They have taken on a new life and a new consciousness; and when the plant dies, the atoms in the structured plant are above, as to quality, corresponding atoms in the soil, because they have come in contact with a higher life, and they retain the impress of the new experiences. We may take inorganic calcium and compare it with organic calcium of the clam shell. Chemically, they are exactly alike; that is, the chemist can detect no difference; but it is well known that organic calcium may be used as a fertilizer, while inorganic calcium is not a fertilizer. The plant can detect the difference, and make its choice with a discrimination which is above that of the chemist! The organic calcium is superior to the other, because it has been touched by and impressed with the life of the animal kingdom.

If atoms of matter were not alive, possessing consciousness, there could be no alchemical transformations. Atoms have their desires—loves and hates; they are susceptible of attraction and repulsion, according to the same laws which admit of attraction and repulsion in the human kingdom. Atoms of matter have their aspirations and determination, and are susceptible of progress. They have a mentality, which is as much a mentality as the energies generated in the human brain; it is mentality on the lowest plane.

There can be no motion without sensation, because sensation is the cause of motion. When two atoms of hydrogen and one of oxygen unite, a pleasurable sensation results, and the new product is water, which is as much a creation as any ever performed by the Almighty. Hydrogen is the father (the water generator), oxygen is the mother, and water is the offspring. Energy is the mind of matter. Electricity is the intellect of material atoms, while magnetism is the love. The human intellect is the electricity of the mind, while love is its magnetism. There could be no correspondence between these two qualities of electricity and magnetism, if the corresponding mentality did not exist in the atom.

The physical universe is analogous to the universe of humanity; the functions of the great cell correspond to the functions of the perfect man. This complete correspondence between macrocosm and microcosm could not exist, if the physical universe did not possess a consciousness which corresponds to human consciousness. The fact that the movements in the physical heavens correspond to the progressions in the world of humanity, is proof that the activities are correspondent, and that the physical world is as much alive as humanity, but in a different degree.

Every atom of matter has its soul; its soul is susceptible of progress, and of final involution in the human soul. Atoms generate energies; they throw off energies and receive energies,—this constitutes the respiration of the atoms. Atoms in the human body are breathing; they possess a consciousness, which belongs to the human organism; and when death or dissolution of the man occurs, the atoms continue to exist until they are transformed through processes of corruption or the slow combustion of the body. Human consciousness leaves them at the expiration of the man, and they are as they were before becoming a part of the man, *plus* the additional impress of human life.

The very earth is alive; its stones, crystals, and metals possess a degree of consciousness. The diamond is the most refined form of carbon; it is susceptible of the greatest resistance when attacked by acids or other means of dissolution. The acid makes war upon metals; its forces attack the atoms of the metal and overcome them, and great activity is displayed while the battle is in progress. There is sensation, consciousness, motion, and mineral life there. The forces of each endeavor to resist the other, as really as the forces on the battle-field. The war of acid and

metal results in a product—the salts of the metal, which crystalize in specific forms. The microscope reveals the fact that minerals teem with life; there are circulations in the diamond, in the steel bar, and in the stone. Sensation and motion obtain in accordance with law; and law is operative where there is life, will, mentality, and determination.

There is None Good but God.

EDITOR FLAMING SWORD:—Please explain, from the Koreshan standpoint, Matt. xix: 17: "Why callest thou me good? there is none good but one, that is, God."—A Reader.

Jesus came in fulfilment of the prophecies of the coming Messiah; as the Almighty God, the everlasting Father; as the Word made flesh, and tabernacled among men as the veritable God-man, the archetype of the new kingdom. He was the resurrection and the life, the Creator of all things in heaven and in earth; the man made in God's image, the exact likeness of the Father's person, possessing his substance and all his attributes, being the "fulness of the Godhead bodily." As to what Jesus claimed himself to be, there is no Scriptural ground for denial; he was God, or he was not true. If he was good, he was God; there was none other possessing goodness and immortality but Jesus, and God alone has immortality. Jesus was the immortal seed,—whole, perfect, complete, biune.

Adam came into the world in the same way that Jesus came. He was a man made in God's image; and it was pronounced of him that he was "very good." Adam was very good, because he was the veritable God; for God alone is genuinely good. All who become good are actually God, his offspring, having his nature, character, and attributes.

The Good Shepherd came in contact with the people of Palestine nineteen hundred years ago. He taught many things that were new and strange to the Jews, and his teachings aroused many questions in the minds of his hearers. A young man came to him and said, "Good Master, what good thing shall I do that I may have eternal life?" The reply may be paraphrased as follows:

"Why do you call me good? Do you not know that there is none good but God? Do you know that by calling me good you call me God? Do you realize the import of your words? I am at one with the Father; I am good, the divine Word, the true teacher of truth, the Son of God. You come to me as the good Master, asking me what to do that you may inherit eternal life. If you believed what your words convey, you would recognize me as the Messiah, and you would be willing to

do what I tell you. If you have really kept the law which I came to fulfil, you would be my equal! You have seen me; you have seen the Father, and you call me good, you call me God, without knowing the meaning of your words. If you would enter into life, keep the commandments; but you fail to comprehend the law as much as you fail to understand that the person whom you address as good Master, is the one that is good,—the Almighty.

"If you had kept the law from your youth up, you would know to whom you have appealed for the information that only God can give. As further proof that you have not kept the law, I will suggest that you sell your possessions and give the proceeds to the poor, and then come and follow me; for love to the neighbor is one part of obedience to the law, and love and recognition of God constitute the other. You do not wish to do so? I have given you two methods of test of your ignorance of God and his law, and of the futility of your presumption that you have already sufficiently obeyed the law to admit you to eternal life by one additional, extraordinary good thing, which you are unable to accomplish."

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Lawlessness in Georgia.

A Briton in America, Persecuted by Georgians, Because of His Color, Returns to England.

EDITOR FLAMING SWORD:—As a late resident in Georgia, I beg to accord you my hearty thanks for your outspoken condemnation of the lawlessness and savagery which rule that state. I am an Englishman with West Indian blood in my veins—brought up and educated among people of gentle habits and manners. During my seven months, stay at White Oak with the Shakers, I have been a target for the insults and threats of the neighbors. On one occasion, an ex-officio, officer of the "law" in this village, came over to the settlement and asked permission to drag me off the premises for no other reason than my color. Our Shaker elder was offered a bribe to expel me from the Community, and would doubtless have accepted the same could he conveniently have done so.

Although in the past the Shakers fearlessly looked upon all mankind, black or white, as equal in the sight of God; and although their records prove that some of their shining lights were of the Negro race, they have utterly failed to maintain their principles before the people of White Oak. It was said by my leading persecutors, that for a person with any colored blood in him to take his meals at the same table with white people, was an unpardonable offense in the eyes of a Southerner. Matters grew worse, until it was finally intimated to the elder that unless he ex-

pelled me, they (the villagers) would soon get rid of me. The Shakers forthwith invented all kinds of reasons for my dismissal, until I felt only too happy at the prospect of departure.

It is stated in the Covenant of the Shakers, that they stand by the doctrine of non-resistance—that they do not resort to violence. Be it henceforth understood by all interested persons, that this doctrine is no longer recognized in the society, for particularly of late members have been forcibly ejected, even old men who have sacrificed their physical strength for the good of the cause. I am weary of the hypocrisy of the Shakers and of the insane prejudices of the South, and it is with a light heart that I turn once more toward the land of my birth—old England.

America boasts and brags about "liberty;" the air actually vibrates with the sound of the much abused word, but alas! the actuality is conspicuous by its absence. It is a brave undertaking to disclose the festering sores of our so called civilization. May THE FLAMING SWORD continue its good work until God has subjected all things unto himself.—A. E. M., London, Eng.

* * *

The Baptist Flag and the Flaming Sword.

The Baptist Editor's Mixture of Theological Absurdities Concerning the Exploded Duality of the Christ.

THE FLAMING SWORD has become blinded by its dreams and vagaries. It spends too much time in the hazy heights of stardust, and the nebulous regions of Koreshan smoke, to be able to turn the world upside down with its "Plumb-line" of presumptive speculation. THE FLAMING SWORD imposed upon its readers three mortal pages to try to prove to the *Flag* "The Divinity of Jesus Christ, the Messiah!!" Why, we never did see the day since reaching accountability, when we didn't believe that. THE FLAMING SWORD had before his eyes this sentence from the *Flag* when he penned his tedious article. "Baptists believe the Bible doctrine of the dual nature of Christ. In the one he is the infinite and unknowable Deity, whose ways are past finding out." Don't that bespeak his divinity? THE FLAMING SWORD never taught the doctrine in his three pages of matter with as much emphasis as that sentence does. But Koreshanity makes the mistake to suppose that his divinity was true of Christ's humanity. Such was not the case. In his deity he was God. In his humanity he was man. In his duality he was the God-man—Son of God, and Son of man. He was equal with God, for in his deity he was God. Yet he became obedient unto death, for he took part in the flesh, and condemned sin in the flesh, that he might bring us to God. As a man he was our brother; as a God he was our Maker. As Jesus Christ he is the maker of humanity, and the brother of humanity, the divine Savior of the world. Does THE FLAMING SWORD believe this?—*Baptist Flag*.

The World's News.

Wednesday, Aug. 9.—Bishop Janssen, of Belleville, Ill., excommunicates 700 Irish Catholics in East St. Louis, for rebellion against the priest.—France demands open trial for Dreyfus; doors to be opened to the public after the close of the secret dossier session.—Spain reported trembling on the verge of revolution.—War cloud gathering over England and Transvaal.—Immense tidal wave works destruction on coast of Chile.—Violent hurricane raging in the West Indies; approaching Porto Rico.

Thursday.—Gen. Torres, of the Mexican army, surrounds 2,000 Yaquis Indians, and bloody battle is expected.—Gen. McArthur pursues Filipinos north of San Fernando.—Filipinos appeal to European powers for recognition of independence.—Dr. Dowie's healers who attended Mrs. Flanders, are in jail, held responsible for death of patient.—Trades unions in Denmark agree to compromise with employers' union; strike involves 40,000 workmen; difficulties may be settled.—Dominican revolutionists capture town of Dajabon, driving out government troops.

Friday.—Gen. Mercier, head of French army, is now involved in the Dreyfus case; proofs point to guilt of army officials; new points coming to light, favoring innocence of Dreyfus.—England excited over prospects of war with Transvaal.—Plot to dethrone the Sultan of Turkey is discovered.—Meagre reports from West Indian hurricane; vessels wrecked, towns destroyed, and hundreds are killed.

Saturday.—Hurricane reaches Porto Rico; over 1,000 persons are dead in vicinity of Ponce; aggregate number killed in the hurricane may reach 1,500; water famine at San Juan; sea water fouls wells and cisterns; U. S. war department appealed to for provisions and clothing for the homeless sufferers in track of storm in Porto Rico.—Doors thrown open to public at Dreyfus trial; military men are furious at turn of tables in favor of Dreyfus.—Gen. Otis orders complete blockade of island of Luzon.

Sunday.—West Indian hurricane reaches Florida east coast; weather bureau warns inhabitants, and many flee from the coast.—Paris in a turmoil; scores of arrests are made for a plot against the republic; Deroulede in prison; agent for Duke of Orleans captured.—Exciting scenes in Dreyfus trial; Gen. Mercier on witness stand; weakens, and fails to explode the promised bomb to convict Dreyfus; thousands cheer the unfortunate prisoner.—Fierce battle between Mexicans and Yaquis Indians; rebels forced to retreat; another battle impending.

Monday.—M. Labori, counsel for Dreyfus, shot at Rennes; may recover; military men growing desperate, and the end is not yet!—Peace conference cuts no figure in proposed war between England and Transvaal; Europe agrees not to interfere.—Irish factions engage in riots at Londonderry; both mobs attack police.—Dr. Dowie, of Chicago, at war with preachers, physicians, and reporters; denounces them severely from his pulpit.

Tuesday.—Dreyfus' attorney recovering; no break in trial; Clemenceau to conduct defense in absence of Labori; attempted assassination supposed to be caused by enemies of Dreyfus; ex-President of France confronts Gen. Mercier in court, and denies his testimony.—International Zionist conference meets at Basel, Switzerland;

advocates establishment of Jewish kingdom in Palestine.—Carnegie gives \$10,000 to anti-imperialist league, in Boston.—Dominican revolution continues; town of Monte Christi taken by insurgents.

* * *

The Flaming Sword's High-Class Exchanges.

Leslie's Weekly.

LESLIE'S WEEKLY this week devotes three full pages to photographs of the manner in which the President enjoys himself about Lake Champlain, walking, driving, and sailing with Mrs. McKinley, Vice-President Hobart, and others. These photographs are especially interesting because they are snap-shots of the President and his party, taken in their most natural attitudes. Other striking features of LESLIE'S WEEKLY this week include pictures of the returning volunteers and their welcome at San Francisco; attractive photographs entered by amateurs for a photographic contest; Admiral Dewey's enthusiastic reception at Naples; "The Summer Girl" (the third of the attractive series of Stanlaws's pictures); the remarkable welcome extended to Alger at Detroit; a page of illustrated personals; the two thrilling Sunday catastrophes, and many other notable features. The letter-press includes instructive special correspondence from Manila; "The story of a real Daughter of the Revolution;" an unusually strong story by Clinton Ross, finely illustrated, entitled "A Comedy of Whims;" and many other contributions of rare excellence.

The Saturday Evening Post.

Ex-Senator John J. Ingalls has written for *The Saturday Evening Post*, of Philadelphia, two valuable papers upon the later career of President Garfield. These articles, written by a man who knew Mr. Garfield in his youth, and afterward saw at close range his public acts, constitute what is perhaps the most dispassionate and judicial estimate of the man ever made. Mr. Ingalls' brilliant prose, enlivened by anecdote and strengthened by first-hand knowledge, is well worthy of his subject. In connection with these papers, fac-similes of unpublished letters from Mr. Garfield's physicians will be printed. The first of these papers will appear in the *Post* of August 26. In the same issue will be found contributions by Ian Maclaren, Harriet Riddle Davis, Julian Ralph, and Charles Battell Loomis.

The New Voice.

The *New Voice* is increasing in interest and literary merit; every number contains sketches of great men of the American nation, great institutions of civilization, and true stories of heroic lives. This journal has waged a long fight against the liquor traffic, and a number of pages are devoted each week to discussion of various phases of the gigantic evil which is fostered by the people of the United States. The *New Voice* is published by Messrs. Funk & Wagnalls, the owners of the great Standard Dictionary. 16-page illustrated weekly; yearly \$1.50; 30 Lafayette Place, New York City.

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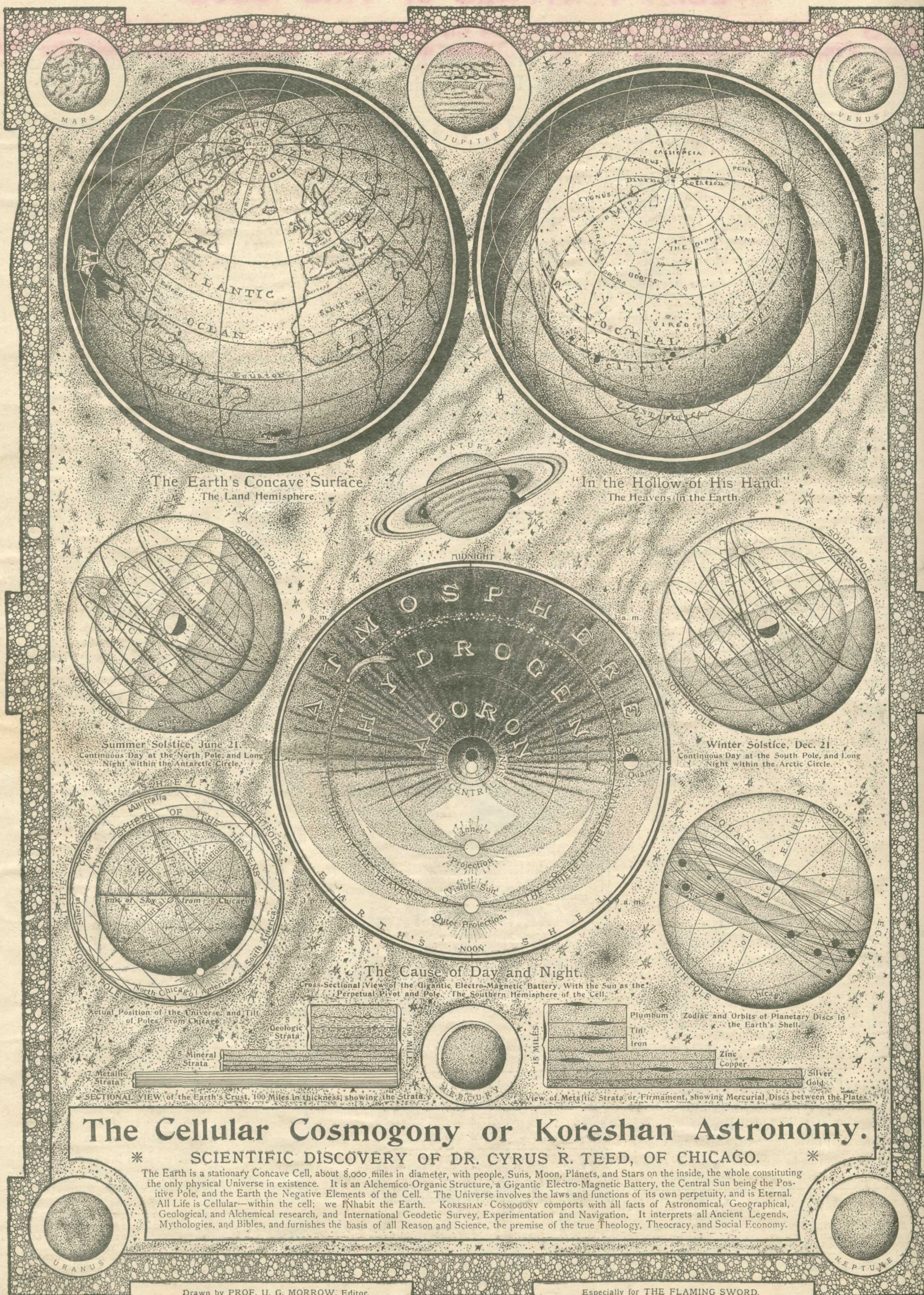
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